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matter in motion; and that we can analyze this cause subjectively, only shows the truth of my assertion that the domain of genesis, of history, of science, is subordinate to the larger domain of nature and philosophy. I do not profess to assign the prior condition, the substantia, or cause or agent, of consciousness at large. I exclude that question from metaphysic. And I say that if a prior condition of that combination of states of consciousness which we call matter could be assigned (which smaller question is not necessarily unanswerable), it would be by an insight into the unseen world—by a theorem belonging to the constructive branch of philosophy. Materialism, then, which is worthless as philosophy, inasmuch as it gives no account of what matter and motion are, or in what the efficiency of physical causation consists, is the only sure standing ground in science, where the problem is, assuming these phenomena as given, to measure, weigh, and predict their sequences and coexistences.

“Now, to take consciousness and its phenomena to examine, as if they were objects of direct, and not, as they are, of primary and reflective consciousness, is to treat them as objects of science and not of philosophy, is to clump together causality and consciousness, is to assume that they have force or causal efficiency in them. This would lead, and has led over and over again, to an *a priori* psychology. And with an *a priori* psychology (to say nothing of an *a priori* philosophy) metaphysic has henceforth nothing to do. Fortunately, we possess a genuine *a posteriori* experimental psychology, a true science, which is daily yielding results of the highest value to many able and distinguished investigators—fortunately for the world, and fortunately also for metaphysic; for metaphysic will derive from that psychology an independent support and verification.”

ROMAN LOVERS.

Not that I loved her more
 Than he could claim his store;
 Not that she showed him sign
 That was outranked by mine.
 No, neither could claim it all,
 Its splendor could forestall,
 Which like some broad river flowing,
 For either bank no preference showing,
 Bending toward one awhile,
 Blessing other with its smile,
 Ever bearing on its course
 Toward heaven from heavenly source.
 Ah! too small is man's estate,
 Cares not woman for its fate.
 Pour from your flagon in my cup,
 Thou lovely one! and fill it up;
 And fill again, to him, my peer,
 Without envy, without fear.
 The cup, it holds but all it can—
 Too small for thee, enough for man.

JOHN ALBEE.